

THE  
*Shoole of Abuse,*

Conteining a plesant in-  
*uective against Poets, Pipers,*  
Plaiers, Iesters, and such like  
Caterpillers of a Cōmonwelth;  
Setting vp the Flagge of Desiance to their  
mischieuous exercise, & ouerthrow-  
ing their Enlwarke, by Profane  
Writers. Naturall reason, and  
common experience:

*A discourse as plesant for*  
Gentlemen that fauour lear-  
ning, as profitable for all that wyll  
follow vertue.

By Stephan Gosson, Stud. Oxon,

*Tuscul. 1*

*Mādare literis cogitationes, nec eas dispo-  
nere, nec illustrare, nec delectatione a-  
liqua allicere Lectorem, hominis est in-  
temperanter abutentis, & otio, &  
literis.*

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**To the right noble**  
Gentlemā, Master Philip Sidney  
*Esquier, Stephan Goffson wisheth health*  
of body, wealth of minde, rewarde  
of vertue, aduancement of honor, and  
good successe in godly  
affayres,



Aligula lying in  
Fraunce with a  
greate armeye of  
fighting men,  
brought all his  
force on a sudden  
to the Sea side, as though he in-  
tended to cutte ouer, and inuade  
Englande: when he came to the  
shore, his Souldiers were present-  
ly set in aray, himselfe shipped  
in a small barke, weyed Ancors,  
and lanced out, he had not play-  
ed long in the Sea, waisting too  
and fro, at his pleasure, but he re-  
turned

## *The Epistle*

turned agayne, stroke sayle, gaue  
allarme to his souldiers in token  
of battaile, & charged euery man  
to gather cockles. I knowe not  
(right worshipful) whether my  
selfe be as frantike as Caligula in  
my proceedings, because that af-  
ter, I haue set out the flag of defi-  
ance to some abuses, I may seeme  
wel ynough to strike vp the drū  
& bring al my power to a vayne  
skirmish. The title of my booke,  
doth promise much, the volume  
you see is very little: and sithence  
I cannot beare out my folly by  
authority, like an Emperoure;  
I will craue pardon for my  
Phrenzye, by submission, as  
your woorshippes too com-  
maunde. The Schoole which  
I builde, is narrowe, and at  
the

## *Dedicatorie*

the first blushe appeareth but a  
doggehole; yet small Cloudes  
cary water; slender threedes  
sowe sure stiches; little  
heares haue their shadowe;  
blunt stones, whette kniues; from  
harde rockes, flow soft springes;  
the whole worlde is drawen in  
a mappe, Homers Iliades in a  
nutte shell, a kinges picture in a  
pennye; Little Chestes maye  
holde greate treasure; a fewe  
Cyphers contayne the substance  
of a riche Merchant; The shor-  
rest Pamphlette maye shrowde  
matter; The hardest head may  
geue lighte; and the hardest  
pennie may sette downe some-  
what woorth the reading.

He that hath ben shooke with  
your bloud. I am your humble  
servant.

## *The Epistle*

a fierce ague, giveth good coun-  
sel to his friends when he is wel:  
When Ouid had roared long  
on the Seas of wantonnesse, he  
became a good Pilot to all that  
followed, and printed a card of  
euery daunger: and I perswade  
my selfe, that seeing the abuses  
which I reueale, trying thee thro-  
rowly to my hurt, & bearing  
the stench of the, yet in my owne  
nose; I may best make the frame,  
found the schoole, and read the  
first lecture of all my selfe, to  
warne euery man to auoyde the  
perill. Wherein I am contrary  
to Simonides, for he was euer  
slowe to utter, and swifte to con-  
ceale, being more sorrowefull,  
that he had spokē, then that he had  
heald his peace. But I accuse my  
selfe

## *Dedicatorie.*

my selfe of discourtesie to my  
friendes, in keeping these abuses  
so long secrete, and now thinke  
my duetie discharged in laying  
them open.

A good Physition when the  
disease cannot bee cured within,  
thrusteth the corruption out in  
the face, and deliuereth his Patie  
nt to the Chirurgion: Though  
my skill in Physike bee small,  
I haue some experience in these  
maladies, which I thrust out  
with my penne to euery mans  
view, yeelding the ranke fleshe  
to the Chirurgions knife, and so  
ridde my handes of the cure, for  
it passeth my cunning to heale  
them priuily.

If your Worshippe vouch-  
safe to enter the Schoole doore,  
and

## The Epistle

and walke an hower or twaine  
within for your pleasure, you  
shall see what I teache, which  
present my Schoole, my cunning,  
and my selfe to your worthy  
Patronage. Beseeching you  
though I bidd you to Dinner,  
not to loke for a feast fit for the  
curious taste of a perfect Courtier:  
but to imitate Philip of  
Macedon, who beeing invited  
to a Farmers house, when hee  
came from hunting, brought a  
greater trayne then the poore  
man looked for: When they  
were sette the good Philip per-  
ceiuing his Hoste sorrowful, for  
want of meate to satifsie so ma-  
ny, exhorted his friends to keepe  
their stomackes for the seconde  
course; whereuppon euery man  
fedde

## *Dedicatorie.*

fedde modestly on that which  
stoode before him , and leste  
meate inough at the taking vpp  
of the Table. And I trust if your  
Worshippe feede sparingly on  
this, ( to comforte your poore  
Hoste) in hope of a better course  
hereafter, though the Dishes bee  
fewe that I set before you,  
they shall for this time  
suffice your selfe  
and a great ma-  
ny more.

*Your Worships to*  
command Stephan  
*Gosson.*



## To the Reader.



Entlemen, and o-  
thers, you may wel  
thinke that I sell  
you my corne, and  
eate Chaffe; barter  
my Wine, & drink  
Water; sith I take  
vpon me to deterre you from Playes,  
when mine owne woorkes are dayly  
to be seene vpon stages, as sufficient  
witnesses of mine owne folly, and se-  
uere ludges against my selfe. But  
if you sawe howe many teares of sor-  
rowe my eyes shed, when I beholde  
them; or how many drops of blood  
my heart sweates, when I remember  
them; you would not somuch blame  
me for mislespending my time, when  
I knew not what I did; as commend  
me at the laste, for recouering my  
steppes, with grauer counsell. Af-  
ter wittes are cuer best, burnt Chil-  
dren

## To the Reader.

dren dread the fier, I haue seene that  
which you beholde, and I shun that  
which you frequent, And that I  
might the easier pull your mindes  
from such studyes, drawe your feete  
from such places; I haue sent you a  
Schoole of those abuses, which I haue  
gathered by obseruation.

*Theodorus* the Atheist complay-  
ned, that his Schollers were woont,  
how plaine soeuer hee spake, to mil-  
conster him; how righte soeuer hee  
wrote, to wrest him: And I looke for  
some such Auditors in my Schoole,  
as of rancour will hit me, how soeuer  
I warde, or of stomake assaile mee,  
how soeuer I bee garded; making  
black of white, Chalke of Cheese, the  
full Moone of a messe of Cruddes.  
These are such as with curst Curres  
barke at euery man but their owne  
friendes: these snatch vpp bones in  
open streetes, and bite them with  
madnesse in secret corners; these  
with sharp windes, pearse subtiler in  
narrowe

# To the Reader.

narrowe lanes then large fields. And  
sith there is neither authoritie in me  
to bridle their tounge, nor reason  
in them to rule their owne talke. I  
am contented to suffer their raunts,  
requesting you which are gentlemen,  
of curtesie to beare with me, and be-  
cause you are learned amende the  
faultes frendly, which escape the  
Presse: The ignoraunt I knowe  
will swallow them downe,  
and digest them with  
ease. Farewel.

**Yours Stephan  
Gosson.**



00  
*The Schoole of*  
Abuse.



The Syracusans vs.  
sed such varietie of  
dishes in their ban-  
quets, that when  
they were set, and  
their bordes furni-  
shed, they were  
many times in doubt, which they should  
touch first, or taste last. And in my opi-  
on the worlde geueth euery writer so  
large a fiede to walke in, that before he  
set penne to the booke, he shall find him-  
selfe feasted at Syracusa, uncertayne  
where to begin, or whē to end: this cau-  
sed Pindarus to questio with his Muse,  
whether he were better with his art to  
discifer the life of the Minye Melia, or  
Cadmus encounter with the Dragon,  
or the warres of Hercules, at the  
walles of Thebes, or Bacchus cuppes,  
or Venus iugling? Hee saw so many  
A turnings

## The Schoole

turninges layde open to his feete, that  
hee knewe not which way to vende his  
pace.

Therefore as I cannot but com-  
mend his wisdom, which in banquet-  
ting feedes most vppon that, that doth  
nourishe best: so must I dispraise his  
methode in writing, which following  
the course of amorous Poets, dwel-  
leth longest in those pointes, that profit  
least: and like a wanton whelp, lea-  
ueth the game, to runne riot: The Sca-  
rabe flies ouer many a sweet flower,  
and lightes in a cowshard: It is the cu-  
stome of the flie to leaue the sound pla-  
ces of the houle, and sucke at the botch:  
The nature of Colloquintida, to draw  
the worst humors to it selfe: The man-  
ner of swine, to forsake the fayre fields,  
and wallowe in the myre: And the  
whole practise of Poets, either with fa-  
bles to shewe their abuses, or with  
playne tearmes to vnfolde their mis-  
cheefe, discouer their shame, discre-  
dice themselves, and disperse their poi-  
son through al the world. Virgil sweats  
in

## of Abuse.

in describing his Gnatter: Ouid bestirreth him to paint out his Flea: The one shewes his art in the lust of Dido: The other his cunning in the incest of Myrrha, and that Trumpet of Bawozie, the Craft of loue.

I must confesse that Poets are the whetstones of Wit, notwithstanding that wit is dearely bought: where honie and gall are mixt, it will be hard to seuer the one from the other. The deceitfull phisition getteth sweete Syroppes, to make his popson goe downe the smoother: The Jugler casteth a myst to work the closer: The Syrens songue is the Saylers wracke: the Fowlers whistle, the birdes death: the wholesome baite, the fishes bane: The Harpies haue Virgins faces, & vultur Talents: Hyena speakes like a friend, & deuours like a Foe: The calmest Seas hide dangerous rockes: the Woolfe iettes in weathers felles: Many good Sentences are spoken by Dauid, to shadowe his knauerie: and written by Poets, as ornamentes to beautifie their woorkes: And sette  
A 2                      their

## The Schoole

theyr trumperte too sale without suspect.

But if you looke well to Epæus  
hoyle, you shall finde in his bowels the  
destruction of Troy: open the sepulchre  
of Semyramis, whose Title promiserh  
suche wealth to the kynges of Persia,  
you shall see nothing but dead bones:  
Rip vp the golden Ball, that Nero  
consecrated to Iupiter Capitollinus,  
you shall haue it stuffed with the shau-  
inges of his bearde: pul of the visard  
that Poets maske in, you shall disclose  
their reproch, bewray their vanitie, loth  
their wantonnesse, lament their folly,  
and perceiue their sharp sayinges to be  
placed as Pearles in Dunghils, fresh  
pictures on rotten walles, chaste Ma-  
trons apparel, on common Curtesans.  
These are the cuppes of Cicres, that  
turne reasonable Creatures into brute  
Beastes: the balles of Hippomenes,  
that hinder the course of Atalanta: and  
the blocks of the Deuil that are cast in  
our wayes, to cut of the race of toward  
wittes. No marueyle though Plato  
shut

## of Abuse.

Shut them out of his Schoole, and banished them quite from his common wealth, as effeminate writers, vnprofitable members, and vtter enemies to vertue.

The Romans were very desyring to imitate the Greekes, and yet very loth to receiue their Poets: insomuch that Cato layth it in the dishe of Marcus the noble as a foule reproche, that in the time of his Consulshippe, hee brought Ennius the Poet into his prouince. Tully accustomed to read them with great diligence in his youth, but when he waxed grauer in studie, elder in peeres, ryer in iudgement, hee accompted the the fathers of lyes, Pipes of vanitie, & Schooles of Abuse. Tul. l. 2. Maximus Tyrius taketh vpon him to defend the discipline of these Doctors vnder the name of Homer, wresting the rashnes of Ajax, to valour: & cowardice of Vlisses, to Policie: the dotage of Nestor, to graue counsell: and the battaile of Troy, to the woonderfull conflict of the foure Elementes: where Iuno, which

Aoyō. 15.

## The Schoole

which is counted the ayre, setteth in her  
foote to take by the strife, & steps bold-  
ly betwixt them to part the fray. It is a  
Pageant woozth the sighte, to beholde  
how he laboꝝ in mountaines to bying  
fozthmyle; much like to some of those  
Players, that come to the scaffold with  
drumme & trumpet to profer skirmishe,  
& when they haue sounded Allarme, off  
goe the peeces to encounter a shadow, or  
conquere a paper monster. You will  
smile I am sure if you reade it, to see  
howe this morall Philosopher toyles  
to draw the Lions skinne vpon Aesops  
Ass, Hercules shoes on a childes feet,  
amplifying that, which the more it is  
stirred, the more it stinkes; the lesse it is  
talked of, the better it is liked; & as wat-  
warde children, the more they bee flat-  
tered the wooꝛse they are; or as curste  
soꝛes with often touching, waxe angry,  
& run the longer without healing. Wee  
attributeth the beginning of vertue to  
Minerna: of friendshippe to Venus, &  
the roote of all handy crafts to Vulcan:  
but if he had broke his arme aswel as  
his legge, when he fell out of heauen in-

to Lemnos, either Apollo must haue  
 plaied the bone setter, or euery occupa-  
 tion beene layde a water. Plato, when he  
 saw the doctrine of these Teachers, nei-  
 ther for profit, necessary, nor to bee wi-  
 shed for pleasure, gaue the all Dismes  
 entertainment, not suffering them once  
 to shew their faces in a reformed comon  
 wealth. And the same Tyrius that layes  
 such a solidation for Poets, in the name  
 of Homer, ouerthrowes his whole build-  
 ding in the person of Mithecus, which  
 was an excellent Cooke among the  
 Greekes, and as much honoured  
 for his confections, as Phidias for his  
 caruing. But when he came to Spar-  
 ta, thinking there for his cunning to be  
 accompted a God, the good lawes of  
 Licurgus, and custome of the countrey  
 were too hot for his diet. The Gouer-  
 nors banished him & his art, & al the in-  
 habitants following the steppes of their  
 Predecessors, bled not with dainties to  
 prouoke appetite, but with labour and  
 trauell to whette their stomackes  
 to their meate. I may well liken Ho-  
 mer to Mithecus, & Poets to Cookes,

## The Schoole

the pleasures of the one winnes the body from labour, & conquereth the sense : the allurements of the other drawes the minde from vertue, & confoundeth wit. As in euery perfect common weale there ought to be good laws established, right maintained, wrong repressed, vertue rewarded, vice punished, & all manner of abuses thoroughly purged : So ought there such schooles for the furtherance of the same to be aduanced, that young men may bee taught that in greene yeeres, that becomes them to practise in gray Haires.

Anacharsis being demaunded of a Greeke, whether they had not instrumentes of Musike, or Schooles of Poetrie in Scythia : answered, yes, and that without vice, as though it were eyther impossible, or incredible, that no abuse should bee learned where such lessons are taught & such schooles maintained.

Salust in describing the nurture of Sempronius, commendeth her witte in that shee coulde frame her selfe to all

## of Abuse.

all companies, to talke discretly with  
wyle men and baynely with wantons,  
takyng a quip ere it came to grounde,  
and returning it back without a faulte.  
She was taught (saith he) both Greeke  
and Latine, she could versifie, sing, and  
daunce, better then became an honest  
woman. Sappho was skilful in Poetrie  
and sung wel, but she was whozish.  
I set not this downe to condemne the  
gistes of versifying, daunsing, or sing-  
yng in women, so they bee bled with  
meane, & exercised in due time. But to  
shew you that as by Anacharsis reporte  
the Scythians did it without offence: so  
one Swallow brings not Summer, nor  
one particular example is sufficient  
prooffe for a generall precept. White  
silver, drawes a black lyne: Fyre is as  
hurtfull, as healthie: Water as daun-  
gerous, as it is commodious: and these  
qualities as harde to be wel bled when  
we haue them, as they are to be learned  
before wee get them. He that goes to  
Sea, must smel of the Ship: and that  
sapes into Ports wil sauour of Pirch.

Qualities al-  
lowed in wo-  
men.

C. Marius

## The Schoole

Salut.

C. Marius in the assembly of the whole Senate at Rome, in a solemne oration, giueth an account of his bringing vp: he sheweth that he hath beene taught to lye on the ground, to suffer all weathers, to leade men, to strike his fo, to feare nothing but an euill name: and chalengeth praise vnto himselfe, in that hee neuer learned the Greeke tounge, neither ment to be instructed in it hereafter, either that he thought it too farre a iorney to fetch learning beyonde the fieldes, or because hee doubted the abuses of those Schooles, where Poets were euer the head Maisters. Tiberius the Emperour sawe somewhat, when hee iudged Scaurus to death for wryting a Tragedy: Augustus, when hee banished Ouid: And Nero, when he charged Lucan, to put by his pipes, to stay his penne and write no more. Burrus and Seneca, the schoolemaisters of Nero are flouted and hated of the people, for teaching their Scholer the song of Attis. For Dion saith, that the hearing thereof wrounge laughter and teares from

Poets these  
maisters in  
Greece

Dion in vita  
Neronis,

from most of those that were then about him. Whereby I iudge that they scorned the folly of the teachers, and lamented the frenzy of the Scholer, who beeing Emperour of Rome, and bearing the weight of the whole common wealth vpon his shoulders, was easier to bee drawn to vanitie by wanton Poets, then to good gouernment by the fatherly counsel of graue Senators. They were condemned to dye by the lawes of the Heathens, whiche enchanted the graine in other mens grounds: and are not they accursed thinke you by the mouth of God, which hauing the gouernment of young Princes, with Poetical fancies draw them to the schooles of their owne abuses, bewitching the graine in the greene blade, that was sowed for the sustenance of many thousands, and poysoning the spring wth their amorous layes, whence the whole common wealth should fetch water? But to leaue the scepter to Iupiter, and instructing of Princes to Plutarch and Xenophon, I wil beare a lowe saile, and rowe neere the shore, least I chance

## The Schoole

to bee carried beyonde my reache, or  
runne a grounde in those Coastis which  
I neuer knewe. My onely endeour  
shalbe to shew you that in a rough cast,  
which I see in a cloude, looking through  
my fingers.

And because I haue been matricula-  
ted my self in the Schole, where so ma-  
ny abuses flourish, I wil imitate y<sup>e</sup> dogs  
of Egypt, which coming to the bancks  
of Nylus to quench they<sup>r</sup> thirste, lyp  
and away, drinke running, lest they be  
snapt short for a pray to Crocodiles.  
I shoulde tell tales out of the schoole,  
and bee ferruled for my fault, or  
hysed at for a blab, yf I layde all the  
orders open before your eyes. You are  
no soner entred, but libertie looseth the  
reynes, and geues you head, placing  
you with Poetrie in the lowest forme,  
when his skill is showne too make his  
Scholer as good as euer twangde, hee  
preferres you to Pippng, from Pi-  
pyng to playing, from Play to plea-  
sure, from Pleasure to slouth, from  
Slouth to sleepe, frō Sleepe to sinne,  
from

of Abuse.

from Sinne to Death, from death too the Deuil : If you take your learning apace, and passe through euery Forme without reuolting. Looke not to haue me discourse these at large : the Crocodile watcheth to take mee tardie, whiche soeuer of them I touche, is a hyle : Cryppe and goe, for I dare not carry.

Heracledes accounteth Amphion the ringleader of Poets & Pipers: Delphus Philammones penned the birth of Latona, Diana, & Apollo in verse, and taught the people to Pype and Daunce rownde aboute the Temple of Delphos. Hesiodus was as cunning in Pipyng, as in Poetrye: so was Terpandrus, and after hym Clonas. Apollo whiche is honoured of Poets as the G D D of their Art, had at the one syde of his Idoll in Delos a Bowe : and at the other, The three graces with three sundrie instrumentes : and some writers doe affirme that he piped hymself nowe and then.

Poetrie and piping, haue alwayes  
beene

## The Schoole.

Plutarch.

been submitted together, that til the time of Melanippides, Pipers were Poets hyperlings. But marke I pray you, how they are now both abused.

Olde Poets.

The right vse of auncient Poetrie was to haue the notable exploytes of worthy Captaines, the wholesome counsels of good fathers, and vertuous liues of predecessors set downe in numbers, and song to the instrument at solemne feastes, that the sound of the one might draw the hearers from kissing the cup too often; the sense of the other, put them in minde of things past, and chaulke out the way to do the like. After this maner were the Bæotians trained from rudenesse to ciuilltie, The Lacedæmonians instructed by Tyrtæus verse, The Argines by the melody of Telephilla, And the Lesbians by Alcæus Odes.

Homer.

To this end are instruments vsed in battaile, not to tickle the eare, but to teach euery souldier when to strike and when to stay, when to flye, and when to followe: Chiron by singing to his instrument

Strument, quenbeth Achilles fury: Ter-  
pandris with his notes, laieth the tem-  
pest, and pacifies the tumult at Laceda-  
mon: Homer with his Musike cu-  
red the sick souldiers in the Grecians  
camp, and purgeth euery mans tent of  
the Plague. Thinke you that those  
miracles could bee wrought with play-  
ing of daunces, dumpes, pauius, ga-  
liardes, Measures, fancyes or newe  
streynes: They neuer came where this  
grew, nor knew what it ment.

Pythagoras bequeathes them a  
Clokebagge, and condemnes them  
for fooles, that iudge Musike by  
sound and eare. If you will bee good  
Scholars, and profite well in the Arte  
of Musike, shut your sidels in their ca-  
ses, and looke vpp to Heauen: the or-  
der of the Spheres, the vnfallible mo-  
tion of the Planets, the iuste course  
of the yeere, and varietie of seasons,  
the concoorde of the Elementes and  
their qualities, Fyre, Water, Ayre,  
Earth, Heate, Colde, Moisture, and  
Drought

## The Schoole.

Drought concurrpng togeather to the constitution of earthly bodie, and sustenance of euery creature.

**True Musick.** The politike lawes, in wel gouerned common wealthes, that treade downe the proude, and vpholde the meeke: the loue of the Kpng and his Subiectes, the Father and his chylde, the Lorde and his Slaue, the Maister and his Man: The Trophees and Triumphes of our auncestours, which pursued vertue at the harde heeles, and shunned vice as a rock for feare of shipwacke, are excellent maisters to shewe you that this is right Musicke, this perfecte harmony. Chiron when he appeased the wraeth of Achilles, tolde hym the duetie of a good souldier, repeated the vertues of his father Peleus, & sung the famous enterprises of noble men. Terpandrus whē he ended the bzabbles at Lacodemō, neither piped Rogero nor Turkelony: but reckoning by the comodities of friendship, & fruits of debate, putting thē in minde of Licurgus lawes, taught thē to tread a better measure.

When Homers musicke drove the pe-  
 silence from the Grecians campe, there  
 was no such vertue in his penne, nor in  
 his pipe, but if I might be vmpier, in  
 the sweete harmonie of diuers natures  
 & wondrous cōcorde of sliozp medicines.  
 For Apolloses cunning extendeth it self  
 aswel to Physick, as musick or Poetrie.  
 And Plutarche reporteth that is Chi-  
 ron was a wise man, a learned Poet, a  
 skilfull Physicion, so was hee also a  
 teacher of iustice by shewing what  
 Princes ought to doe, and a Reader of  
 Physicke, by opening the natures of  
 many simples. If you enquire howe  
 many suche Poets and Pipers, wee  
 haue in our Age, I am perswaded that  
 every one of them may creepe through  
 a ring, or daunce the wilde morice in  
 an needles eye. We haue infinit Po-  
 ets, and Pipers, and suche peeuishe  
 rattel among vs in Englande, that liue  
 by merrie begging, mainteyned by  
 almes, and priuely enerache vpon eue-  
 ry mans purse. But if they that are in  
 auctority, and haue the sword in their  
 handes to cut of abuses, shoulde call an

## The Schoole

accept to see how many Chirons Terpandri, and Homers are heere, they might cast the summe without pen, or counters, and sit downe with Racha, to weepe for her children, because they were not. He that compareth our instruments, with those that were used in ancient tymes, shall see them agree like dogges and cattes, and meete as iump as Germans lippes. Terpandrus and Olim, used instrumentes of 7. strings. And Plutarch is of opinion that the instruments of 3. strings, were used before their time, passed al that haue followed since, it was an old law & long kept, that no mā should according to his own humoz, adde or diminish, in matters concerning that art, but walk in the pathes of their predecessors. But whē newfangled Phrynis became a fidler, being somewhat curious in carping, & serching for moats to a paire of bearded eies, thought to amend his maisters, & marred al. Timotheus a bird of the same broode, & a right hold of the same haire, took the 7. stringed harp, that was altogether used in Terpadrus time, & encreased the number

ber of the strings at his owne pleasure. The Argiues appointed by theire lawes great punishments for such as placed a-  
boue 7. strings vpon any instrument. Py-  
thagoras commaunded that no Musition  
should go beyond his Diapason. Were  
the Argiues & Pythagoras nowe aliue,  
& saw how many frets, how many string-  
ges, how many stops, how many keyes,  
how many clifses, howe many moodes,  
how many flats, how many sharps, how  
many rules, how many spaces, how ma-  
ny noates, how many restes, how many  
querks, how many corners, what chop-  
ping, what chaging, what tossing, what  
turning, what wrestling & wyinging is  
among our Musitions, I beleue verily,  
that they would cry out with the coutry  
man: *Hec quod tam pingui macer est  
mibi taurus in aruo.* Alas here is fat fee-  
ding, & leane beasts: or as one said at the  
shearing of hogs, great cry & litle wool,  
much adoe, & smal help. To shew y<sup>e</sup> abu-  
ses of these vnchristy scholers that des-  
pise y<sup>e</sup> good rules of theire anciēt masters  
& run to the shop of theire owne deuises,

## The Schoole

defacing olde stampes, forging newe  
 Printes, and coining strange precepts,  
 Pharecrates a Comickall Poet, bring-  
 geth in Musicke and Iustice vpon the  
 stage: Musicke with her clothes tot-  
 tered, her fleshe toyne, her face defor-  
 med, her whole bodie mangled and dis-  
 membred: Iustice, viewing her well,  
 and pitying her case, questioneth with  
 her howe shee came in that plight: to  
 whom Musick replyes, that Melanip-  
 pides, Phrynus Timotheus, & such fan-  
 tastickall heades, haue so disfigured her  
 lookes, defaced her beautie, so hacked  
 her, and hewed her, and with manye  
 stringes, geuen her so many woundes,  
 that she is stricken to death, in daunger  
 to perishe, and present in place the least  
 part of her selfe. When the Sicilians,  
 and Dorees forsooke the playnsong that  
 they had learned of their auncellours in  
 the Mountaynes, and practised long a-  
 mong theyr heardes, they founde out  
 such descant in Sybaris instrumentes,  
 that by dauncing and skipping they  
 felt the lewdnesse of life. Neither staied

Musicke soze  
 wounded.

of abuse.

abuses in the compasse of that coun-  
trie. But like to ill weedes in time  
spread so farre, that they choked the  
good grapne in euery place.

For as Poetrie & piping are Coken  
germaines: so piping, and playing are  
of great affinitie, and all three chay-  
ned in linkes of abuse.

Plutarch complayneth, that igno-  
rant men, not knowing the maiestie of  
auncient musike, abuse both the eares  
of the people, & the arte it selfe: in brin-  
ging sweet comfortes into Theaters, in  
rather effeminate the minde, as pickes  
into vice, then procure amendement of  
maners, as spurres to vertue. Ouid the  
high Marcial of Venus feeld plateth his  
mayn battell in publike assemblies, sen-  
deth out his Scoutes to Theaters to de-  
scrye the enemye, & in steede of haunte  
Curriers, with instrumentes of musick,  
playing, singing, and dauncing, giues  
the first charge. Maximus Tyrius  
holdeth it for a maxime, that the brin-  
ging of instrumentes to Theaters and  
playes, was the first cuppe that poyso-

## The Schoole

ned the common wealth. They that are  
borne in Seriphos, & cockered continually  
in those Ilandes, where they see no-  
thing but Foxes, & hares, wil neuer be  
persuaded that there are bigger beasts.  
They that neuer went out of the chauni-  
ons in Brabant, will hardly conceiue  
what rocks are in Germany: And they  
that neuer goe out of their houses, for  
regard of their credite, nor stepp from  
the vniuersity for loue of knowledge,  
seeing but slender offences & small abu-  
ses within their own walles, wil neuer  
beleue that such rocks are abroad, nor  
such horrible monsters in playng pla-  
ces. But as (I speake the one to my  
comforte, the other to my shame, and  
remember both with a sorrowfull heart)  
I was first instructed in the Vniuersity,  
after drawn like a nouice to these abu-  
ses: so will I shew you what I see, & in-  
forme you what I read of such affaires.  
Ouid saith, that Romulus builde his  
Theater as a holisfaire for boozes, made  
Crispbes, & set out playes to gather y<sup>e</sup>  
faire women together, that euery one  
of his souldiers might take w<sup>h</sup> here hee  
liked.

## of Abuse.

liked, a snatch for his share: whereupon  
the Amorous schoolemaister bursteth  
out in these wordes:

*Romule, militib<sup>9</sup> solus dare premia nosti:*

*Hac mihi si dederis comoda, miles ero.*

Thou Romulus alone knowest how  
thy souldiers to reward,

Graunt me the like, my selfe will be  
attendant on thy gard.

It should seeme that the abuse of such  
plates was so great, that for any chaste  
liuer to haunt them, was a black swan,  
& a white crow. Dion so streightly for-  
biddeth the ancient families of Rome &  
gentlewomen y tender their name & ho-  
nor, to com to Theaters, & rebukes the so  
sharply, when he takes them napping,  
that if they be but once seene there, bee  
indgeth it sufficient cause to speake ill  
of them & thinke worse. The shadow of  
a knaue hurts an honest man: the sent of  
the stewes a sober matron: & the shew of  
Theaters a simple gazer. Clitomachus  
the wrestler geuen altogether to manly  
exerrise, if hee had hearde any talke of  
loue, in what company soener he had ben,  
would forsake his seat, & bid them adue.

## The Schoole

Lacon when hee sawe the Acheiens studie so muche to set out playes, sayde they were madde. If men for good exercise, and women for their credite, be shut from Theaters, whom shall wee suffer to goe thither? Little children? Plutarcke with a caueat keepeth them out, not so muche as admitting the little cratchbalter that carrieth his masters pantables, to set foot within those doores. And alleageeth this reason, that those wanton spectacles of light huswines, drawing Gods from the Heauens, and young men from themselves to Shipwracke of honesty, will hurt them more, then if at the Epicures Table, they had burst their guts with ouer feeding. For if the bodie be ouercharged, it may bee holpe, but the surfitte of the soule is hardly cured. Here I doubt not but some Archeplay-er or other that hath read a little or stumbled by chance vpon Plautus Comedies, will cast mee abone or two to pick, saying, that whatsoener these ancient writers haue spoken against playes,

Obiection.

is to be applied to the abuses in olde Comedies, where Gods are brought in, as Prisoners to beautie, raiuers of Virgines, and seruantes by loue, to earthly creatures. But the Comedies that are exercised in our dayes are better sifted. They shewe no such branne: The first smelte of Plautus, these last of Menāder: the leudenes of Gods, is altered and chaunged to the loue of young men: force, to friendshippe: rapes to marriage: wooing allowed by assurance of wedding, priuie meetings of bahcelours and maidens on the stage, not as murderers that deuour the good name ech of other in their mindes, but as those that desire to bee made one in hearte. Howe are the abuses of the worlde reuealed, euery man in a playe may see his owne faultes, and learne by this glasse, to amende his manners. Curculio may chatte till his heart ake, ere any bee offended with his girdes. Deformities are checked in least, and mated in earnest. The sweetenelle of musicke, and pleasure of sportes, tem-

## The Schoole

per the bitternes of rebukes, and  
mittigate the tartnesse of euery taunt  
according to this.

*Omne vāser vitiū ridenti Flaccus amico  
Narrat, & admissus circū p̄cordia ludit.*

Flaccus among his friends,  
with fawning mule

Doth nippe him heere, that  
fostreth foule abuse.

Therefore they are either so blinde,  
that they cannot, or so blunt, that they  
will not see why this exercise shoulde  
not be suffered as a profitable recreati-  
on. For my part I am neither so fonde  
a Philition, nor so bad a cooke, but I cā  
allowe my patient a cuppe of raine to  
meales, although it be hottie, and plea-  
sant sauces to driue downe his meate,  
if his stomacke be queasie. Nor with-  
standing if people will bee instructed,  
(God bee thanked) wee haue Diuines  
enough to discharge that, and more by a  
greate many, then are well harkened  
to: yett sith these abuses are growne to  
heade, and sinne so ripe, the number is  
lesse

Answer.

## of Abuse.

lesse then I would it were. Euripides holds not him onely a foole, that being well at home, wil gadde abroad: y<sup>e</sup> hath a conduct with in doore, & fetcheth water without: but all such beside, as haue sufficient in themselves, to make themselves merry with pleasaunt talke, sending to good, and mired with pleasure the Grecians glee, yet will they seeke when they neede not, to bee sported abroad at playes and pageantes. Phylarch likeneth the recreation that is gotte by conference, to a pleasaunt banquet: the sweet paype of the one sustaineth the body, the sauery doctrine of the other doeth nourish the mind: and as in banquetting, the wayter standes readye to fill the cuppe: So in all our recreations we shoulde haue an instructor at our elbowes to feede the soule. If we gather grapes among thistles, or seeke for this foode at Theaters, wee shall haue a harbe pyttaunce, and come to shorte commons. I cannot think that city to be safe, that

## The Schole

that strikes downe her percolleses,  
rammes by her gates, and suffereth  
the enimie to enter the posterne: nei-  
ther will I bee perswaded, that bee is  
any way likely to conquere affection,  
which breaketh his intrubiances, but  
neth al his poets, abandons his haunt,  
muffleth his eyes as bee passeth the  
streete, and resortes to Theaters to be  
assaulted. Cookes did neuer thewe  
more crafte in their iunkets, to ban-  
quish the taste, nor paynters in sha-  
dowes to allure the eye, then Poets in  
Theaters to wounde the conscience.

There set they a broche, strange  
consoytes of melodie, to tickle the eare,  
costly apparrell to flatter the sight, effe-  
minate gesture to raiuish the sence, and  
wanton speache, to whette desire to  
inordinate lust. Therefore of both par-  
relles, I iudge Cookes and Painters  
the better hearing, for the one exten-  
deth his art no farther then to y tongue,  
palate, and nose, the other to the eye,  
and both are ended in outward sense,  
which is common to vs with brute  
beestes.

beastes. But these, by the p[ri]ny entries  
of the eare, slip downe into the heart,  
and with gunshotte of affection gaule  
the minde, where reason and vertue  
shoulde rule the roste. These people  
in Rome were as pleasant as Nectar  
at the first beginning, and caste out for  
lees, when their abuses were known.  
They whome Cæsar vphelde, were dri-  
uen out by Octavian, whō Caligulare-  
claimed were cast of by Nero, whome  
Nerva exalted, were thowne down by  
Traian, whō Anthony admitted, were  
expelled agayn, pestred in Gallies and  
sent into Hellespont by Marcus Aure-  
lius. But when the hole rabble of Po-  
ets, Pipers, Players, Jugglers,  
Jesters, and Dauncers were receiued  
agayne, Rome was reported to bee  
fuller of fooles then of wise men. Domi-  
tian suffered playing and dauncing  
so long in Theaters, that Paris ledde the  
shaking of sheetes which Domitia, and  
Mnesther the Trenchmouth with Mes-  
salina. Caligula made so much of  
Players and Dauncers that hee suffer-  
red them openly to kisse his lippes,  
when

Domitia was  
the first wife of  
Domitian and  
Messalina the se-  
conde.

Dion

## The Schoole

whē the Senators might scarce haue a  
licke at his feete: He gaue dauncers  
great stipends for selling their hoppes:  
& placed Apelles the player by his own  
Sweete side: Besides that you may see  
what excellent graue men were euer a-  
bout him, he loued Prasinus the Coche-  
man so wel, that for good wil to the ma-  
ster he hid his horse to supper, gaue him  
wine to drinke in cups of estate, set bar-  
ly graines of gold before him to eate, &  
swore by no hugs, that he would make  
him a Consul: which thing (saith Dion)  
had ben performed, but that he was pre-  
uented by sudden death. For as his life  
was abhominable, so was his end mise-  
rable: Comming from dancing & play-  
ing, he was slayne by Charea, a iust re-  
ward, & a fit Catastrophe. I haue heard  
some players baunt of the credite they  
had in Rome, but they are as foolish  
in that, as Vibius Rufus, who boasted him-  
selfe to be an Emperour, because he had  
syt in Cæsars chayre, & a perfect Ora-  
tor, because he was married to Tullies  
widow. Better might they say them-  
selues

## of Abuse,

selues to be murderers, because they haue represented the persons of Thyeses & Atreus, Achilles and Hector: or perfect Limnelisters, for teaching the trickes of euery Strompet. Such are the abuses that I read of in Rome: such are the Caterpillers that haue deuoured and blasted the fruit of Ægypt: Such are the dragons that are hurtfull in Africke: Such are the adders that sting with pleasure, and kill with payne: and such are the Basiliskes of the world, that poyson, as wel with the beame of their sight, as with the breath of their mouth.

Consider with thy selfe (gentle Reader) the olde discipline of Englande, marke what wee were before and what we are now: Leaue Rome a while, and cast thine eye backe to thy Predecessours, and tell me howe woonderfully we haue beene changed, since we were schooled with these abuses. Dion saith, that English mē could suffer watching & labor, hunger & thirst, & beare of al storms in head & shoulders, they used slender weapons, went naked & were  
good

Spanners of  
England in old  
time.

## The Schole

good Soldiours, they fedde bypon  
 rootes and barkes of trees, they would  
 stande vp to the chinne many dayes in  
 marshes without victualles, and they  
 had a kinde of sustenance in time of  
 neede, of which if they hadde taken but  
 the quantitie of a beane, or the weighe  
 of a pease, they did neither gape after  
 meate, nor long for the cuppe, a great  
 while after. The mē in valure not yeel-  
 ding to Scythia, the women in Cou-  
 rage passing the Amazons. The exer-  
 cise of both was shooting and darting,  
 running, and wrestling, and tryng  
 suche maisteries, as eyther consisted  
 in swiftnesse of feet, agilitie of bodie,  
 strength of armes, or Martiall disci-  
 pline. But the exercise that is nowe a-  
 mong vs, is banquetting, playing, py-  
 ping, and dauncing, and all suche de-  
 lightes as may winne vs to pleasure or  
 rocke vs in sleepe. *Quantum mutatus  
 ab illo?* What a wonderfull change  
 is this? Our wrestling at armes, is  
 turned to wallowing in Ladies lappes,  
 our courage to cowardice, our running  
 to

Olde exercise  
 of England.

New England

TO TEACH  
 CHILDREN

to riot, our bowes into bolles, & our  
dartes to dishes. Wee haue robbed  
Greece of gluttony, Italy of wanton-  
nes, Spayne of pride, France, of de-  
ceite, & Duchland of quaffing. Com-  
pare London to Rome, & England to  
Italy, you shall finde the Theaters of  
the one, the abuses of the other, to bee  
rise among vs. *Experto crede*, I haue  
seene somewhat, & therefore I thinke I  
may say the more. In Rome when  
Playes or Pageants are showane, Our  
chargerh his Pilgrims, to creepe close  
to the Saintes, whome they serue, and  
shewe their double diligence to lift the  
gentle womens robes from the groo, for  
sopling in the duste, to sweepe  
Shoates from their Byrles, to keepe  
their fingers in bre, to lay their hands  
at their backes for an easie stay, to  
looke vppon those, whome they be-  
holde, to prayse that, which they  
commende, to like euerye thing  
that pleaseth them, to present them  
Pomgranates, to picke as they see  
and

## The Schbole

and when all is done to wayte on them  
mannerly, to their houses. In our  
assemblies at playes in London. You  
shall see suche beauiug, and shoo-  
uing, suche yatching and shoulazing,  
to sytte by women; Suche care for  
their garments, that they be not trode  
on: Suche eyes to their lappes, that  
no chippes lighte in them: Suche  
pillowes to their backes, that they  
take no hurte: Suche masking in  
their eares, I knowe not what:  
Suche geuing them pippins to passe  
the time: Suche playing at foote  
saunt without Cardes: Such ticking,  
such toying, Such smiling, such win-  
king, & such manning the home, when  
the sportes are ended, that it is a right  
Comedie, to marke their behaviour,  
to watch their conceates, as the Catte  
for the mouse, and as good as a course  
at the game it selfe, to dogge them a  
little, or follow aloofe by the poynte of  
their feete, and so discover by flatte  
where the deare taketh soyle. If this  
were

were as well noted, as il seene: or as openly punished, as secretly practised: I haue no doubt but the cause would be feared to dye by the effect, and these prettie rabbits verve cunningly ferretted from their borowes. For they that lacke Customers all the weeke, either because their haunt is vnknown, or the Constables, and officers of their parish watch them so narrowly, that they dare not queatche; To celebrate the Sabbath, flocke too Theaters, and there keepe a generall Market of batworie: Not that anye filthinesse in deede, is committed within the compasse of that ground, as was once done in Rome, but that euery wanton and is Paramour, euery man and his Distresse, euery Iohn & his Ioane, euery knaue & his queane are there first acquainted & cheapen the merchandise in that place, w<sup>ch</sup> they pay for elle, where as they can agree. These wormes whē they dare not nestle in the pefcod at home, find refuge abrode, & abide in the eares of other mens coze.

## The Schoole

Brodel houses.

Euery Clauter in one blind Tauerne  
or other, is Tenant at will, to which  
the tolleth resort, and playes the stale,  
to vtter their victuals, and helpe them  
to emptie their mustie caskes. There is  
the so entreated with woozdes, & recei-  
ued w curtesie, that euery back roome  
in the house is at her commaundement.  
Some that haue neyther land to main-  
teine them, nor good occupation to get  
their bzead, desirous to strowe it with  
the best, yet disdayning to liue by the  
sweat of their browes, haue founde out  
this cast of Ledgerdemayne, to playe  
fast & loose among their neighbours. If  
any part of Musicke haue suffred ship-  
wacke, and arriued by fortune at their  
fingers endes, with shewe of gentility  
they take vp faire houses, receiue lusty  
lasses at a pprice for boozdes, and pipe  
from morning till euening for wood &  
coale. By the brothers, colens, vncles,  
greate Grandfiers, and suche like  
acquayntance of their gheastes, they  
drink of the best, they spt rent free, they  
haue their owne table spread to their  
handes

handes without wearing the strings of their purse, or any thing else, but household and honestie. When resort so encrease that they grow in suspicion, and the portes which are sent so often to the Tauerne, gette such a knock before they come home, that they returne their Maister a cracke to his credite: Though hee bee called in question of his life, he hath shiftes enough to anoyd the blank. If their houses bee searched, some instrumente of Musicke is laide in sight to dazell the eyes of every officer, and all that are lodged in the house by night, or frequent it by day, come thither as pupilles to be well schoole. Other there are which being so knowne that they are, the byword of every mans mouth, and pointed at commonly as they passe the streetes, eyther couch themselves in Altes, or blinde lanes, or take sanctuary in Frieries, or lide a mile from y<sup>e</sup> cittie like Venus Runnes in a Cloyster at Nuington, Rathiff, Islington, Hogsdon or some such place, where

## The Schoole

like penitentes, they deny the world, and spende their daies in double deuotion. And whē they are weery of contemplation to cōfort thēselues, & renne their acquaintāce, they visit Theaters, where they make ful accompt of a pray before they depart. Solon made no law for Parricides, because he feared y<sup>e</sup> he should rather put men in mind to cōmitt such offences, thē by any strange punishment, geue them a bit to keep thē vnder. And I intend not to shew you al y<sup>e</sup> I see, nor half y<sup>e</sup> I heere of these abuses, lest you iudge me, more willful to teach thē, then willing to forbid thē. I looke stil when Players shoulde cast me their Gauntlettēs, and challenge a combate, for entering so farre into theyr possessions, as though I made them Lordes of this misrule, or the very schoolemasters of these abuses; though the best Clarke be of that opinion, they heare not mee say so. There are more howses then Parische Churches, more maydes then Maulkin, more wayes to the wood then one, and more eates in nature, then Efficientes. The  
Car.

Carpenter rapseth not his frame without tooles, nor the Diuell his woozke without instrumentes: were not Play-ers the meane, to make these assemblies, suebe multitudes woulde hardly bee drawne in so narrowe roome. They seeke not to hurte, but desire to please: they haue purged their Comedies of wanton speeches, yet the corne which they sell, is full of cockle: and the drinke that they drawe, ouercharged with dregges. There is more in them then wee perceiue, the Diuell standes at our elbowe when we see not, speaks when we heare him not, strikes when we feele not, and woundeth sore, when hee raseth no skinne, nor rentes the fleshe. In those thinges, that we least mistrust, the greatest danger doeth often lurke: the countrieman is more afeard of the Serpent that is hid in the grasse, than the wilde beaste that openly feedes vpon y<sup>e</sup> mountaines: The Marriner is more endaungered by priuie shelues, then knowne rockes: The Souldier is sooner killed with a litle bullet, then a long Swoorde.

## The Schoole

There is more perill in close fistuloes  
then outward sores, in secret ambushe,  
then mayne battelles, in vndermining  
then playne assaulking, in friendes  
then foes, in ciuill discorde then for-  
rayne warres. Small are the abuses,  
and slight are the faultes that nowde in  
Theaters escape the Poets pen: But  
Tall Cedars from little grappes  
shoote high: greate Dakes, from  
sleender rootes spread wide: Large  
streames, from narrowe springes run  
farre: One litle sparke, fiers a whole  
citie: one dramme of Elleborus roun-  
sacks euery dayne: The fish Remora  
hath a small body, and greate force to  
stape shippes agaynst winde and tide:  
Ichneumon a litle woozme, ouer-  
comes the Elephant: The Uiper  
slayes the Bull: The Weesell the  
Cockatrice: And the weakest waspe  
singeth the stoutest man of warre.  
The height of Heauen, is taken by the  
stafte: The bottome of the sea, sounded  
which lead: the farthest coast discovered,  
by

by compasse: the secrets of nature, searched by wit: the anatomy of man, set out by experience: But the abuses of plaies cannot bee shewen, because they passe the degrees of the instrument, reach of the plummet, sight of the minde, and for tryall are neuer broughte to the touchstone. Therefore he that will auoyde the open shame of priuy sinne, the common plague of priuate offences, the greate wrackes of little rockes: the sure disease of vncertaine causes: must fet hande to the sterne, and eye to his steppes, to shun the occasion as neere as he can: neither running to bushes for renting his clothes, nor rent his clothes for emparing his thrift, nor walke vpon Ice, for taking a fall, nor take a fall for brusing himselfe, nor go to Theaters for beeing allured, nor once bee allured for feare of abuse.

Bundnica a notable woman and a  
 Queene of Englande, that time that Dion.  
 Nero was Emperour of Rome, ha-  
 uing some of the Romans in garrison  
 heere against her, in an Oracion which  
 E. 5. she

## The Schoole

she made to her subiects, seemed bitterly to contemne their force, and laugh at their folly. For shee accounted them unworthy the name of men, or title of Souldiers, because they were smoothly appareled, soft lodged, daintely feasted, bathed in warme waters, rubbed with sweet oynments, strewed with fine powders, wine swillers, singers, dauncers, and Players. God hath now blessed England, with a Queene, in vertue excellent, in power mighty, in glory renowned, in gouernmēt politike, in possession rich, breaking her foes with the bent of her browe, ruling her subiects with shaking her hand, removing debate by diligent foresight, filling her chests with the fruites of peace, ministring iustice by order of law, reforming abuses with great regarde: and bearing her sword so euen, that neither the poore are trode vnder foote, nor the rich suffred to looke to hye, nor Rome, nor France, nor Tyrant nor Turke, dare for their liues to enter the List. But we unworthy seruants of so milde a Distresse, degenerate

The Queenes  
Maestie.

rate children of so good a mother, vn-  
thankful subiects of so louing a prince,  
wound her swete hart with abusing her  
lenitie, and stir Iupiter to anger to send  
vs a Storme that shal deuoure vs. How  
often hath her maiestie with the graue  
advice of her whole Councel, set downe  
the limits of apparel to euery degree:  
and how soone againe hath the pride of  
our hartes overflowen the chanel: howe  
many times hath accesse to Theaters  
beene restrained, & how boldly againe  
haue we reentred: ouerlashing in appa-  
rell is so common a fault, that the verie  
hyerlings of some of our plaiers, which *Players men.*  
stand at reuerſion of vi. s. by the weeke,  
iet vnder gentlemens noses in lutes of  
silke, exercising them selues to prating  
on the stage, and comon scoffing when  
they come abroad, where they Locke as-  
kance ouer the shoulder at euery man,  
of whom the Sunday before they begged  
an almes. I speake not this, as though  
euery one that professeth the qualitie  
so abused him selfe, for it is wel kno-  
wen, that some of them are sober,  
discrete

## The Schoole

Some players  
modest, if I be  
not deceived

discreete, properly learned, honest householders and Citizens well thought on amonge their neighbours at home, though the pride of their shadowes (I meane those hangebyses whome they succour with stipend) cause them to bee somewhat ill talked of abrode. And as some of the Players are farre from abuse: so some of their Playes are without rebuke: which are as easily remembred as quickly reckoned. The two prose Bookes playd at the Bellsauage, where you shall finde neuer a woorde, without witte, neuer a line without pith, neuer a letter placed in vaine. The Jew and Ptolome, shewing at the Bull, the one representing the greedinesse of worldly chusers, and bloody mindes of Usurers: The other very lively describing howe seditious estates, with their owne deuises, false friendes, with their owne swordes, & rebellious commons in their owne snares are ouerthrowne: neither w<sup>th</sup> amorous gesture wounding the eye: nor with flouently talke hurting the eares of y<sup>e</sup> chaste hearers. The Black

Smiths

Some Playes  
collerable  
at sometime.

Smiths daughter, & Catilins conspiracies vsually brought in at the Theater: The firste containing the trechery of Turks, the honourable bountye of a noble mind, & the shining of vertue in distresse: The last, because it is knowen to be a Pig of mine owne Sow, I will speake the lesse of it; onely giuing you to vnderstand, that the whole mark which I shot at in that worke, was to shoue the rewarde of traytors in Catiline, and the necessary gouernment of learned men, in the person of Cicero, which forsees euery danger that is likely to happen, and forstalles it continually ere it take effect. Therefore I giue these Playes the commendation, that Maximus Tyrius gaue to Homers works: καλὰ μὲν γὰρ τὰ Ὅμηρος ἔπη, καὶ ἔπη τὰ καλλίστα, καὶ φανώτατα καὶ ἀδύναται μούσαις πρίποντα ἀλλὰ δ' πᾶσι καλὰ, δὲ αἰκαλὰ.

λογ. 3.

These Playes are good playes and sweete playes, & of all playes the best playes and most to be liked, woorthy to be song of the Muses, or set out with the

## The Schoole

Playes are not  
to be made  
common.

the cunning of Roscius him self, yet are they not fit for euery mans vyer: neither ought they commonly to be showen. Now if any man aske me why my selfe haue penned Comedyes in time past, & inueigh so egerly against the here, let him knowe, y Semel insaniuimus omnes: I haue sinned, & am sorry for my fault: he runnes far that neuer turnes, better late then neuer. I gaue my selfe to that exercise in hope to thriue, but I burnt one candle to seeke another, & lost bothe my tinte and my trauell, when I had done.

Thus lithe I haue in my voyage suffered wrack with Vlisses, & wrynging-wett scrambled with life to the shore, stād from mee Nausicaä with all thy traine, till I wipe the blot from my forehead, and with sweete springs wash away the salt froth y cleaues to my soule. Meane time if Players be called to account for the abuses that growe by these assemblies, I woulde not haue them to answer, as Pilades did for the Theaters of Rome, when they were complayned on, and Augustus waxed angrie.  
This

This resort O Caesar is good for thee, for heere wee keepe thousandes of idle heds occupied, which else peraduenture would brue some mischief. A fit Cloude to couer their abuse, & not vnlike to the starting hole that Lucinius founde, who like a greedy Surueiour, beeing sente into Fraunce to gouerne the Countrey, robbed them and spoiled them of all their Treasure with vnreasonable taskes: at the last when his crueltie was so loudly cryed out on, that euery man heard it, & all his packing did saour so stronge, that Augustus smelt it; hee brought the good Emperour into his house, flapped him in the mouth with a smooth lye, and tolde him that for his sake and the safety of Rome, hee gathered that riches, the better to impouerish the countrey for ryling in armes, and so holde the poore Frenchmennes Noles to the Grindstone for euer after.

A bad excuse is better, they say, then none at all. Yet, because the French

Dion in vita  
Augusti.

Players compared to Lucinius.

## [The Schoole

frenchmen paid tribute euery moneth,  
into xiiii. moneths deuided the yeere:  
These because they are allowed to play  
euery Sunday, make 4. or 5. sundayes  
at least euery weeke, and all that is  
doone is good for Augustus, to busie the  
wits of his people, for running a wool-  
gathering, and emptie their purses for  
thruing to fast. Though Lucinius  
had the cast to plaister vpp his credite  
with the losse of his money: I trust that  
they which haue the swoorde in their  
hands among vs to pare away this pu-  
trified flesh, are sharper sighted, and wil  
not so easely be deluded.

Epistola. ad  
Lambertum.

Marcus Aurelius saith, That play-  
ers falling from iust labour to vniuste  
idlenesse, doe make more trewands, and  
ill husbands, then if open Schooles of  
vntchifcs, and Vlacabounds were kept.  
Who soeuer readeth his Epistle to  
Lambert the gouernour of Hellespont,  
when players were banished, shall finde  
more against them in plainer tearmes,  
then I will vtter.

This haue I set downe of the abuses  
of

of Poets, Pipers, & Players which  
 bringe vs to pleasure, slouth, sleepe,  
 sinne, and without repentaunce to death  
 and the deuill: whiche I haue not con-  
 firmed by authoritie of Scriptures,  
 because they are not able to stand vppe  
 in the sight of God: and liethens they  
 dare not abide the fielde, where the  
 worde of God doth bid them battaile,  
 but runne to antiquities (though no-  
 thing be more ancient then holy Scrip-  
 tures.) I haue giuen them a volley of  
 prophane writers to begin the skirmish,  
 and doone my indeuour to beate them  
 from their holdes with their owne wea-  
 pons. The Patient that wil be cured, of  
 his owne accord, must seeke the meane:  
 if euery man desire to saue one, & drawe  
 his owne feete from Theaters, it shall  
 preuaile as much against these abuses;  
 as Homers Moly against Witch-  
 craft, or Plinies Peristerion against  
 the byting of Dogges.

God hath armed euery creature a-  
 gainst his enemye: The Lyon w<sup>th</sup> pawes,  
 the Bull w<sup>th</sup> hornes, the Boare w<sup>th</sup>

Scriptures  
 too boate for  
 Players.

D.

tusked

## The Schoole

makes, the Altire with tallents, Harts  
 Hindes, Hares, & such like, with soft-  
 nesse of feet, because they are fearefull,  
 euery one of them putting his giste in  
 practise; But man which is Lord of the  
 whole earth, for whose seruice herbes,  
 trees, rootes, plants, fish, foule & beastes  
 of the fildes were firste made, is farre  
 worse then the brute beastes: for they  
 endewed but with sence, doe Appetere  
 salutaria, & declinare noxia, seeke  
 that which helps them, and forsake  
 that which hurtes them.

Man is enriched with reason and  
 knowledge: with knowledge, to serue  
 his maker and gouerne himselfe; with  
 reason to distinguish good and ill, and  
 chouse the best, neither referring the one  
 to the glory of G O D, nor vsing the  
 other to his owne profite.

Fire and Ayre mounte vpwordes,  
 Earth and Water sinke dowayne, and e-  
 uery insensible body els, neuer rests til  
 it bring it selfe to his owne home. But  
 we which haue both sence, reason, wit,  
 and vnderstanding, are euer overlash-  
 ing

Corpora natu-  
 ralia ad locum  
 mouentur, & in  
 suis sedibus  
 acquiescunt.

ing, passing our bounds, going beyond our limites, neuer keeping our selues within compasse, nor once loking after the place from whence we came, and whither wee muste in spighte of our hartes. Aristotle thinketh that in greate windes the Bees carry little stones in their mouthes to peyle their bodyes, lest they bee carryed away or kept from their Hives, vnto whiche they desire to retorne with the frutes of their labour. The Crane is saide to rest vppon one leg, and holding vppe the other: keeps a Pebble in her claw, which as soone as the senses are bound by appoche of sleepe, falles to the ground, and with the noyse of the knock against the Earth, makes her awake, wherby shee is euer ready to puenient her enemyes. Geese are foolish Byrdes, yet when they flye ouer the mount Taurus, they shewe great wisdom in their own defence: for they stop their pipes ful of granel to auoide gagling, & so by silence escape the Eagles. Woodcocks, though they lack witte to

Man vnmind-  
ful of his end

Hi: Animal

## The Schoole

saue them selues, yet they want not wil  
to auoyde hurte, when they thrust their  
heads in a Bushe, and thinke their  
bodies out of danger. But wee which  
are so brittle, that we breake with eue-  
ry fillop: so weake, that we are drawne  
with euery thread: so light, that wee  
are blownen away with euery blast: so  
vnsteady, that we slip in euery ground,  
neither peple our bodies against the  
winde: nor stand vppon one legge, for  
sleeping too much: nor close vpp our  
lippes for betraying our selues: nor  
hse any witte, to garde our owne per-  
sons: nor shewe our selues willing to  
shunne our owne harmes: running most  
greedily to those places, where we are  
soonest ouerthrowne. I can not liken  
our affection better then to an Arrowe,  
which getting libertie, with winges  
is carryed beyonde our reach; kepte  
in the Quiver it is still at commaun-  
dement: Or to a Dogge, let him slippe,  
he is straight out of sight, holde him in  
the lease hee neuer stirres: Or to a  
Colt,

Colte, giue him the bydle, he flinges about; raine him hard, and you may rule him: D<sup>r</sup> to a Ship, hoyst the sayles it runnes on head; let fall the Ancour, all is well: D<sup>r</sup> to Pandoraes boxe, lift vpp the lidde, out flies the Deuil, shut it vp fast, it cannot hurt vs.

Let vs but shut vppe our eares to Poets, Pipers, and Players, pull our feete backe from resorte to Theaters, and turne away our eyes from beholding of vanitie, the greatest scoyme of abuse will bee ouerblowne, and a faire path troden to amehdment of life: were not we so foolish to taste euery drugge, and buy euery trifle, Players woulde shut in their shops, and carry their trash to some other country.

Themistocles in setting a peece of his ground to sale, among all the commodities which were reckoned vppe, straightly charged the cryer to proclame this, that hee which bought it, should haue a good neighbour. If Players can promise in woordes, and performe it in deedes, proclame it in their

## The Schoole

Billes and make it good in Theaters,  
that there is nothing there noysome to  
the body, nor hurtfull to the soule: & that  
euery one which comes to buy their  
Testes, shall haue an honest neighbour,  
ragge and ragge, quite and long taylor,  
goe thither and spare not, otherwise I  
aduaile you to keepe you thence, my selfe  
will beginne to leade the daunce.

I make in't reckoning to bee helpe  
for a Stoike, in dealing so harpely with  
these people: but all the Keyes hang  
not at one mans girdell, neither doe  
these open the lockes to all abuses.  
There are other which haue a share  
with them in their Schooles, therefore  
ought they to daunce the same Rounde:  
and be partakers together of the same  
rebuke. Fencers, Dicers, Dauncers,  
Tumblers, Carders and Bowlers.

Dauncers and  
Tumblers.

Dauncers and Tumblers, because  
they are dumbe Players, and I haue  
glaunced at them by the way, shall be  
let passe in this clause, that they gather  
no assemblies, and goe not beyonde  
the

the precincts which Peter Martyr in his Commentaries vpon the Iudges hath set them downe. That is, if they will exercise those qualities, to doe it priuily, for the health and agilitie of the body, referring all to the glorie of G D D.

Dicers and Carders because there abuses are as commonly cryed out on, as vsually shewen, haue no neede of a needelesse discourse, for euery manne seeth them, and they stinke almoste in euery mans nose. Common bowling Allyes, are pryncy Hothes, that eate vpp the credite of many idle Citizens: whose gaires at home, are not able to weigh downe their losses abroad, whose Shoppes are so farre from maintaining their play, that their Wines and Children cry out for bread, and goe to bedde Supperlesse ofte in the peere.

Dicers and  
Carders.

Bowling  
Allyes.

I woulde reade you a Lecture of these abuses, but my Schoole so increaseth, that I cannot touch all, nor stand to

## The Schoole

Fencers.

Salust.

amplifie every point: one worde of fencing, and so a *Conge* to all kinde of playes. The knowledge in weapons may bee gathered to be necessary in a common wealt, by the Senators of Rome: who in the time of Catilins conspiracies, caused Schooles of Defence to be erected in Capua, that teaching the people howe to warde, and how to locke, howe to thrust, and howe to strike, they might the more safely coape with their enemies. As the Art of Logique was first sette downe for a rule, by whiche wee might Confirmare nostra & refutare aliena, confirme our owne reasons, and confute the allegations of our aduersaries, the end being trueth, which once fished out by the harde encounter of eithers Arguments, like fire by the knockinge of Flintes together, bothe partes shoulde be satisfied and strive no more. And I iudge that the craft of defence was first devised to saue our selues harmelesse, and holde enemies still at advantage.

The

The ende being right, Which once  
 throughefly tryed out, at handye  
 stroakes, neither hee that offered iniu-  
 rie should haue his wil: nor he that was  
 threatened, take any hurte: but both be  
 contented and shake handes. Those  
 dayes are now changed, the skill of  
 Logicians, is exercised in caneling:  
 the cunning of Fencers applied to  
 quarrelling: they, thinke themselues  
 no schollers, if they be not able to finde  
 out a knotte in euery rushe: these, no  
 men; if for stirring of a strawe, they  
 prowle not their balure vpon some bo-  
 dies flesh. Euery Duns will bee a  
 Carpen, euery Dicke Swashe a com-  
 mon Cutter. But as they bake many  
 times, so they bue: Selfe doe, selfe  
 haue, they whette their swords against  
 themselues, pull the house on their  
 owne heades, retorne home by wee-  
 ping Crosse, and fewe of them come  
 to an honest ende. For the same water  
 that driues the mil, decapeth it. The  
 wood is eatte by the woorme, & breeds

D; within

## The Schoole

within it: The goodnes of a knife cuts  
 the owners finger: The adders death,  
 is her owne broode: the Fencers scath,  
 his owne knowledge. Whether their  
 harts be hardened, which vse that exer-  
 cise, or God geue them ouer I knowe  
 not well: I haue read of none good that  
 practised it muche. Commodus the  
 Emperour so delighted in it, that often  
 times he slue one or other at home, to  
 keepe his fingers in vye. And one day  
 hee gathered all the sicke, lame,  
 and the impotent people into one place,  
 where hee hampered their feete with  
 strange deuises, gaue them soft spur-  
 ges in their handes, to throwe at him  
 for stones, & with a great clubbe knat-  
 ched the all on the hed, as they had been  
 Giants. Epaminondas a famous  
 captaine, sore hurt in a battaile, and  
 carried out of the feelde, halfe dead:  
 When tydinges was broughte him  
 that his Souldiers gotte the day, as-  
 ked perfectly, what became of his buck-  
 ler, whereby it appeareth, that he lo-  
 ued his weappns, but I finde it not said  
 that

Commodus a  
 Fencer and ex-  
 ercised in mur-  
 der.

Epaminondas  
 minde on his  
 buckler.

that he was a Fencer. Therefore I may liken them which would not haue men sent to warre till they are taught fencing, to those superstitious wisemen, which would not take vpon them to burye the bodies of their friendes, before they had beene cast vnto wilde beastes. Fencing is growne to such abuse, that I may well compare the Schollers of this schoole, to them that prouide Scaues for their owne shoulders; that foster snakes, in their owne bowels; that trust Woolues, to garde their sheepe; And the men of Hyrcania, that keepe Gallies, to worrpe themselves. Though I speake this to the shame of common Fencers, I goe not aboute the bushe with Souldiers. Homer calleth them the Sonnes of Iupiter, the images of **G D**, and the very Sheepeherds of the people: being the sonnes of Iupiter, they are bountifull to the meeke; and thunder out plagues to the proude in heart: being the images of **G D** they are the wellsprings  
of

## The Schoole

of iustice, which geneth to euery man  
his owne; beeing accompted the shep-  
heardes of the people, they fight with  
the Woolfe for the safetie of their flock  
and keepe of the enimie for the wealth  
of their countrie. Howe full are Poets  
woorkes, of Bucklers, Battels, Lances,  
Dartes, Bowes, Quiuers,  
Speares, Iauelins, Swords, Slaugh-  
ters, Runers, Wrestlers, Chariottes,  
Horse, and men at armes? Agamem-  
non beyonde the name of a king hath  
this title, that he was a Souldier. Me-  
nelaus, because he loued his Kercher  
better then a burgonet, a softe bed then  
a hard fielde, the sound of instrumenttes  
then neighing of steeves, a fayre stable  
then a foule way, is let slippe, with-  
out prayse. If Lycurgus before hee  
make lawes to Sparta, take counsell  
of Apollo, whether it were good for  
him to teach the people thriste, and  
husbandrie, he shalbe charged to leaue  
those preceptes to the white Iuxety  
Hylotes. The Spartanes are all Steele,  
fashioned out of tougher mettall, free  
in

in mind, baliāt in heart, seruile to none:  
accustoming their fleshe to stripes,  
their bodie to labour, their feete to  
hunting, their handes to fighting. In  
Crete, Scythia, Persia, Thracia, all the  
lawes tended to maintenance of Mar-  
tial discipline. Among the Scythians,  
no man was permitted to drinke of  
their festiuall cuppe, which had not  
manfully killed an enemy in fight. I  
coule wish it in Englande, that there  
were greater preferment for the vali-  
ant Spartans, then the sottishe Hilotes:  
That our lawes were directed to re-  
warding of those, whose liues are the  
first, that must be hazarded to maine-  
teyne the liberty of the lawes. The  
gentlemen of Carthage, were not allo-  
wed to weare any moe linkes in their  
chaynes, then they had seene battailes.  
If our gallantes of Englande might  
carry no more linkes in their chaynes,  
nor ringes on their fingers then they  
haue fought feelds, their neckes should  
not bee very often wreathed in golde,  
nor their handes embzodered with pre-  
cious

## The Schoole

tious Stones. If none but they might be suffered to drinke out of plate, that haue in skirmitish flaine one of her maiesties enimies; many thousands shoulde bring earthen pots to the table. Let vs learn by other mens harme to looke to our selues; Whē the Egyptiās were moste busy in their husbandrie, the Scythians ouerran them: when the Assyrians were looking to their thrist, the Persians were in armes, & ouercam thē: when the Troians thought themselves safest, the Greekes were nearest: when Rome was a sleepe, the Frenche men gaue a sharpe assault to the Capitoll: when the Iewes were idle, their walles were rased & the Rōmans entred: when the Chaldees were sporting, Babilon was sacked: whē the senators were quiet, no garisōs in Italy, & Pōpey frō home, wicked Catiline began his mischeuours enterprise. We are like those vnthākfūll people, w<sup>h</sup> puffed vp with prosperity forget the good turnes they receiued in aduersity. The patient feeds his Phisitō w<sup>th</sup> gold in time of sicknes, and when he is wel, scarcely affoordes him a cup of water

water: Some there are that make gods of soldiers in open warrs, & trusse them by like dogs in the time of peace. Take heed of the foresord night cap, I meane those schoolemen, that cry outvpō Mars calling him the bloody God, the angry God, the furious god, the mad God *ωδυνώδης* the teare thirsty God. These are but casts of their office & wordes of course. That is a vain brag, & a false alarme, that Tullie giues to soldiers.

*Cedāt arma togæ, cōcedat laurea lingua,*  
Let gunns to gouns, & bucklers yeeld to bookes.

If the enemy beseege vs, cut off our victuals, p̄uent foireine aide, girt in the city, & bring the Rāme to y<sup>e</sup> walles, it is not Ciceroes tongue that cā pierce their armour to wold the body, nor Archimedes prickles, & lines, & circles. & triangles, & Rhōbus, & risse raffe, that hath any force to driue them backe. Whilst the one chats, his throte is cut; whilst the other sytes drawing Mathematicall fictions, the enimie standes with a swoorde at his breast.

The

## The Schoole.

Hee that talketh muche, and doeth little, is like vnto him that sailes with a side wind, and is borne with the tyde to a wrong Shore. If they meane to doe any good in deede, bidde them follow Demosthenes, and ioyne with Phocion: when they haue geuen vs good counsell in wordes, make muche of Souldiers, that are ready to execute the same with swoordes. Bee not carelesse; plough with weapons by your sides: studie with a booke in one hand, a darte in the other: enioy peace, with prouision for warre: when you haue left the sandes behinde you, looke well to the rockes that lie before you: Let not the ouercomming one Tempest make you secure, but haue an eye to the cloud that comes from the South, and threateneth rayne: the least oversight in dangerous Seas may cast you away: the least discontinuance of Martiall exercise, geue you the foyle. When Achilles lottred in his tent, geuing eare to Musicke, his souldiers were bidde to a hot breakefaste. Hannibals power re-  
ceiued

reiuued more hurte in one dayes ease at  
 Capua then in al y cōflicts they had at  
 Cannas. It were not good for vs to flate-  
 ter our selues with these golden dayes;  
 highe floods haue lowe Ebbes; hotte  
 Feuers, could Crampes; Long daies  
 shorte nightes; Dye Summers  
 moyst Winters: There was neuer forte  
 so strōg, but it might be battered, neuer  
 growd so fruitful, but it might be barrē:  
 neuer cōtrie so populous, but it might  
 be wast: neuer Monarch so mighty but  
 he might be weakened: neuer Realme  
 so large, but it might bee lessened: ne-  
 uer Kingdom so flourishing, but it might  
 be decayed. Scipio before he leuied his  
 force to the walles of Carthage, gaue  
 his souldiers the print of the cittie in a  
 cake to be deuoured: our enemies with  
 Scipio, haue already eaten vs with  
 bread, & licked vp our blood in a cup of  
 wine. They do but tarry the tpe: watch  
 opportunitie, and wayt for the rec-  
 koning, that with the shot of our liues,  
 shoulde paye for all. But that **GOD**,  
 that neither slumbreth nor sleeperth, for  
 the

Labozers.

The Ioue of Israell, that stretcheth out  
his armes from morning to euening to  
couer his children, (as the hen doth her  
chicken with the shadow of her wings)  
with the breath of his mouth shall ouer-  
throwe thē, with their own snares shall  
overtake them, & hang thē by the  
heare of their owne deuises. Notwith-  
standing it behoueth vs in the mean sea-  
son, not to sticke in the myer, & gape for  
succour, without vsing some ordinarie  
waye our selues: or to lye wallowing  
like Lubbers in the ship of the common  
wealth, crying Lord, Lord, whē we see  
the vessel coyle, but ioyntly lay our hāds  
& heades, & helpes together, to auoide  
the danger, & saue that, w<sup>ch</sup> must be the  
surety of vs all. For as to the body, ther  
are many members, seruing to seuerall  
bles, the eye to see, the eare to heare, the  
nose to smel, the tongue to tast, the hand  
to touch, the feet to beare the whole bur-  
den of the rest, & euery one dischargeth  
his duety without grudging; so shoulde  
the whole body of the cōmon wealth cō-  
sist of fellow labozers, all generally ser-  
uing one head, & particularly following  
their

their trade, without repining. From the head to the foote, from top to the toe, there shoulde nothing be vaine, no body idle. Iupiter himself, shal stand for example, who is euer in worke, still moouing & turning about the heauē, if he should pull his hand from the frame, it were impossible for the world to endure. All would be day, or al night; Al Spring, or al Autumne; all Sommer, or all winter; Al heate or al cold; Al moysture, or al drowght; no time to til, no time to sow, no time to plant, no time to reape, the earth barren, the riuers stopt, the Seas stayde, the seasons chaunged, and the whole course of nature ouerthrowne. The meane must labor to serue y<sup>e</sup> mighty, the mighty must study to defend the meane. The subiects must sweate in obedience to their Prince, the prince must haue a care ouer his poore vassals. If it be the duety of euery men in a common wealthe, one way or other to bestirre his stomps; I canot but blame those lither contemplatoys very much, which sit concluding Sillogisines in a corner, in a close study in the Uniuersitye;

## The Schoole

coope themselves by xl. peres together  
studying al things, & professe nothing.  
The bell is known by his sounde, the  
birde by her voyce, the Lion by his  
roze, the tree by the fruite, a man  
by his woorkes. To continue so long  
without mooting, to reade so muche  
without teaching, what differeth it fro  
a dumbe Picture, or a dead body? No  
man is born to seek priuate profit: part  
for his countrie, parte for his freends,  
part for himselfe. The foole that comes  
into a faire garden, likes the beauty of  
flowers, and stickes them in his cap:  
the Philition considereth their nature,  
and putteth them in the pot: in the one  
they wither without profite; in the other  
they serue to the health of the bodie: He  
that readeth good writers, and pickes  
out their flowers for his owne nose, is  
like a foole; hee that preferreth their  
bertue befoze their sweet sinel is a good  
Philition. When Anacharsis traueled  
ouer all Greece, to seeke out wise  
men, he found none in Athens, though  
no doubt, there were many good schol-  
lers there. But coming to Chenas a  
blind

blind village, in comparison of Athens  
 a Baltockes Inne; he found one Miso,  
 well governing his house, looking to  
 his ground, instructing his children,  
 teaching his family, making of marri-  
 ages among his acquaintance, exhort-  
 ing his neighbours to love, & friende-  
 ship, & preaching in life, who, the Phi-  
 losopher for his scarcitie of wordes  
 plenty of workes, accompted the onely  
 wiseman that ever he saw. I speak not  
 this to pferre Botley before Oxford  
 a cottage of clownes, before a Colledge  
 of Buses; Pans pipe, before Apollos  
 harp. But to shew you that poore Miso  
 can reade you such a lecture of Philoso-  
 phie, as Aristotle neuer dreamed on.  
 You must not thruste your heades in a  
 tubbe, & say, *Benè vixit, qui benè latuit*:  
 Hee hath liued well, that hath loitred  
 well: stāding streames geather filth;  
 flowing riuers, are euer sweet. Come  
 forth with your sickles, the Haruest is  
 greate, the laborers few; pul vp the slu-  
 ces, let out your springs, geue vs drinke  
 of your water, light of your torches, &  
 season vs a little, with the salt of your

## The Schoole

knowledge. Let Phoenix and Achilles,  
 Demosthenes & Phocion, Pericles &  
 Cimon, Lælius & Scipio, Nigidius &  
 Cicero, the word & the sword be knitte  
 together. Set your talents a worke, lay  
 not by your treasure for taking rust, teach  
 early & late, in time, & out of time, sing  
 with the swan, to the last howre. Follow  
 the dauncing Chaplens of Gradivus  
 Mars, which chaunte the prayles, of  
 their god with voyces, & tread out the  
 time with their feet. Play the good cap-  
 taynes, exhort your souldiers with your  
 tongues to fight, & bring the first ladder  
 to the wall your selues; Sound like bels,  
 and shine like lanternes; Thunder in  
 words, & glister in workes; so shal you  
 please G O D, profite your country,  
 honor your Prince, discharge your due-  
 ties, geue by a good accept of your stew-  
 ardschip, & leaue no sinne vntouched, no  
 abuse vntebuked, no fault unpunished.  
 Sundry are the abuses as well of Uni-  
 uersities as other places, but they are  
 such, as neither become me to touch, nor  
 euery idle head to vnderstand. The Thir-  
 d

*Carpenter.*

rines

rins made a law, y<sup>e</sup> no common find fault  
 should meddle with any abuse but adul-  
 tery. Pythagoras bound all his schollers *ἐχμθία*  
 to true peeres silence, y<sup>e</sup> as soone as euer *of Pythagorians*  
 they crept from the shel, they might not  
 aspire to the house top. It is not good  
 for euery man to trauell to Corinth;  
 nor lawfull for all to talk what they list,  
 or write what they please. Least their  
 tongues run before their wits: or their pen-  
 nes make hauck of their paper. And so  
 wading too farre in other mens maners  
 whilst they fill their bookes with other  
 mens faults, they make their bokums no  
 better, then an Apothecaries shop, of  
 pestilent drugges; a quackes aluers bud-  
 get, of filthy receites; and a huge Cha-  
 os of fowle disorder. Cookes did neuer  
 long more for great markets, nor Fi-  
 shers for large poudes, nor greedy dogs  
 for store of gamt, nor soaring hawkes  
 for plentye of foule, then Carpers  
 doe now for coppe of abuses,  
 that they myghte euer bee snarling,  
 and haue some Flies or other in  
 the waye to snatche at,

## The Schoole

As I would that offences should not be hid, for going unpunished, nor escape without scourge, for il example: So I wishe that euery rebuker should place a hatch before the doore; keepe his quill within compasse. He that holdes not himselfe contented with the light of the sunne, but listes by his eyes to measure the bignes, is made blinde; he that bites euery weede to searche out his nature, may lighte vpon poyson, and so kill himselfe: he that loues to be lifting of euery cloude, may be strooke with a thunderbolte, if it chance to rent; and hee that taketh vpon him to shewe men their faults, may wound his owne credite, if he go too farre. We are not angry with the Clarke of the market, if he come to our stall, & reproboue our ballaunce when they are faultie, or forfeit our weightes, when they are false: neuertheles, if he presume to enter our house, and rigge euery corner, searching more then belongs to his office: we lay holde on his locks, turne him away with his backe full of stripes, and his handes laden with his own amendes. Therefore

I will contente my selfe to shewe you  
no more abuses in my Schoole, then  
my self haue scene, nor so many by hun-  
dreds, as I haue hearde off. Lyons  
solde vpp their nailes, when they are  
in their Denes for wearing them in the  
earth & nede not: Eagles draw in their  
tallants as they set in their nestes, for  
blunting them there among drosse: and  
I will caste Ancoz in these abuses,  
resse my Barke in this simple roade,  
for grating my wittes vpon needelesse  
shelues. And because I accuse other for  
treading awry, which since I was bozne  
neuer went right, because I finde so ma-  
ny faults abroade, which haue at home  
more spottes on my body then the Leo-  
pard; more stains on my coate then the  
wicked Nessus; more holes in my life,  
then the open Sieie; more sinnes in my  
soule then heares on my head; If I haue  
beene tedious in my Lecture, or your  
selues be weary of your lesson, har-

ken no longer for the Clock,

Shut vpp the Schoole,

and get you home,

FINIS.



To the right Honora-  
ble sir Richard Pipe knight, Lord Ma-  
ior of the Cittie of London, & the right  
worshipfull his brethre, Continuance of  
health and maintenance of Ciuil  
gouernement.



Pericles was woont,  
(Right honorable,  
& worshipful) as oft  
as he putte on his  
robes, to prech thus  
vnto himselfe: Consi-  
der wel Pericles, what thou dost, thou  
commaundest free men, the Greeks  
obey thee, and thou gouernest the  
Citizens of Athens. If you say not so  
much to your selues, the gownes that  
you weare, as the cognisâles of autho-  
rity, & the sword which is caried befor  
you, as the instrument of iustice, are of  
sufficiēt force to put you in mind, that  
you are the masters of free men, that  
you gouerne the worshipfull Citizēs  
of London, & that you are the verye  
Stewards of her maiestie within your  
liberties,

There

Therefore sith by my owne experience I haue erected a Schoole of those abuses, which I haue seene in London, I presume the more vppon your pardon, at the ende of my Pamphlet to present a few lines to your honourable reading.

*Augustus* the good Emperour of Rome, was neuer angry with accusers because hee thought it necessary (where many abuses flourish) for euery man freely to speake his minde. And I hope that *Augustus* (I meane suche as are in authoritie) will beare with mee, because I touch that whiche is needefull to bee shoven. Wherein I goe not about to instruct you how to rule, but to warne you what danger hangs ouer your heads, that you may auoyde it.

The Birde *Trochilus* with crashing of her bil awakes the Crocodile, and deliuereth her from her enemyes, that are readye to charge her in dead sleepe. A little fishe swimmeth continually before the great Whale,

to shoue him the shelues, that he run  
not a ground: The Elephants, when  
any of their kinde are fallen into the  
pittes, that are made to catch them,  
thrust in stones and earth to recouer  
them: When the Lyon is caught in  
a trappe, Æsops Mouse by nibling the  
cordes sets him at libertie. It shall bee  
inough for me with *Trochilus* to haue  
wagged my bil; with the little Fish to  
haue gone before you; with the Ele-  
phants to haue showed you the way  
to helpe your selues; & with Æsops  
mouse to haue fretted the snares with  
a byting tooth, for your owne safetie.

The *Thracians* when they must  
passe ouer frosen streames, sende out  
their Wolues, which laying their  
eares to the Yfe, listen for noyse: if  
they heare any thing, they gather that  
it mooues; if it mooue, it is not con-  
gealed; If it be not congealed, it must  
be liquide; If it be liquide, then will  
it yeelde: and if it yeelde, it is not  
good trusting it with the weight of  
their bodyes, leste they sinke. The  
worlde

*To the Lord Maior*

world is so slipperie, that you are oftē enforced to passe ouer yse, Therefore I humbly beseech you to try farther, & trust lesse; not your woolues, but many of your Citizēs haue alredy sifted the danger of your passage, & in sifting been swallowed to their discredit.

I would the abuses of my schoole were as wel knowne of you, to reformatiō; as they are foud out by other to their owne peril. But the fish Sepia cā trouble the water to shun the nets; that are shot to catche her: Torpedo hath crafte enough at the first touch, to enchant the hooke, to coniure the line, to bewitch the rod, and to benoom the hāds of him that angleth: whether our players be the spawnes, of such fishes, I knowe not wel; yet I am sure that how many nets soeuer, there be laid to take the, or hooks to choke them, they haue ynke in their Bowels to darken the water; and sleights in their budgettes, to dry vp

all your goodly seed the

the arme of euery Magistrate, If their letters of commendations were once stayed, it were easie for you to ouerthrow the. Agefilaus was greatly rebuked, because in matters of iustice, he enclined to his friends, & became parcial. Plutarch cōdeneth this kind of writing, *Nicias, si nihil admisit noxa, exime; Si quid admisit, mihi exime; omnino autem hominem noxa exime*. If Nicias haue not offended, meddle not with him: If hee bee guyltie, forgyue him for my sake, Whatsoeuer you doe, I charge you acquite him. This enforceeth Magistrates like euill Poets to breake the feete of theyr verse, and sing out of tune, & with vnskillfull Carpēters, to vse the square and the compasse, the rule and the quadrant, not to build, but to ouerthrowe.

*Bona verba quæso.* Some saye that it is not good iesting with edge tooles: The Athenians will mince Phocion as smal as fleshe to the por.

If

*To the Lord Maior*

*Phocion* as small as flesh to the pot: if they be mad: but kil *Demad:s* if they be sober: And I doubte not but the gouernours of *London* will vexe mee for speaking my minde, when they are out of their wittes, and banishe their Players when they are best aduised.

In the meane time it behooueth your Honour in your charge to playe the Musition, stretch euery string till hee breake, but set him in order. He that wil haue the Lampe to burne cleere, must aswell poure in Oyle to nourish the flame, as snuffe the weeke to increase the light: If your Honour desire to see the Citie well gouerned, you must aswell set to your hand to thrust out abuses, as shoue your selfe willing to haue all amended. And (lest I seeme one of those idle mates, which hauing nothing to buy at home and lesse to sell in the market abroad, stand at a boothe, if it be but to gase; or wanting worke in mine owne study, and  
hauing

*of London.*

hauinge no witte to gouerne Citties,  
yet busye my braynes with your Ho-  
nourable office ) I wil heere end,  
desiring pardon for my fault, be-  
cause I am rashe; and redresse  
of abuses, because they  
are nought.

*Your Honors & c.*  
to comm aunde

*Stephan Goffon.*



**F.**

To the Gentlewomen Citi-  
zens of London, Flourishing  
dayes with regarde of  
Credite,



**T**H E reuerence that I  
owe, you Gentlewomen,  
because you are Citi-  
zens; & the pitie wher-  
with I tender your case,  
because you are weake;  
hath thrust out my hād,  
at the breaking vp of my Schoole, to write a  
few lines to your sweete selues. Not that I  
thinke you to bee rebuked, as idle huswines;  
but commended and incouraged as vertu-  
ous Dames. The freest horse at the whiske  
of a wand, gyrdes forward: The swiftest  
Hound, when he is hallowed, strippes forth.  
The kindest Mastife, when he is clapped on  
the back, fighteth best: The stourest Soul-  
dier, when the Trumpet sounds, strikes fier-  
cest. The gallantest Runner, when the peo-  
ple showte, getteth ground: and the perfe-  
ctest liners, when they are prayfed, winne  
greatest credite.

I haue

I haue seene many of you whiche were  
wont to sporte your selues at Theaters, whē  
you perceined the abuse of those places,  
schoole your selues, & of your owne accorde  
abhorre Playes. And sith you haue begun  
to withdrawe your steppes, continew so stil,  
if you be chary of your good name. For this  
is generall, that they which shew the selues  
openly, desire to bee seene. It is not a softe  
shoe that healeth the Goutte; nor a golden  
Ring that driueth away the Crampe; nor a  
crown of Pearle that cureth the Meryrim;  
nor your sober countenance, that defendeth  
your credite, nor your friends which accom-  
pany your person, that excuse your folly, nor  
your modestie at home, that couereth your  
lightnesse, if you present your selues in open  
Theaters. Thought is free: you can forbid  
no man, that vieweth you, to noate you, and  
that noateth you, to iudge you, for entring to  
places of suspition. Wilde Coltes, when they  
see their kinde begun to bray; & lusty bloods  
at the shewe of faire women, giue a wanton  
sigh, or a wicked wishe. Blasing markes are  
most shot at, glistring faces cheefly marked;  
and what followeth? Looking eyes, haue ly-

## To the Gentlewomen

king hartes, liking harts may burne in last.  
We walke in the Sun many times for pleasure, but our faces are tãned before we returne: though you go to theaters to see sport, Cupid may catche you ere you departe. The litle God honereth aboute you, & fanneth you with his wings to kindle fire: when you are set as fixed whites, Desire draweth his arrow to the head, & sticketh it vpp to the feathers, and Fancy bestirreth him too shed his poyson through euery vaine. If you doe but listen to the voyce of the Fowler, or ioyne lookes with an amorous Gazer, you haue already made your selues assaultable, & yelded your Citties to be sacked. A wanton eye is the darte of Cephalus, where it leueleth, there it lighteth; & where it hits, it woundeth deepe. If you giue but a glance to your beholders, you haue vayed the bonnet in token of obedience: for the boultie is false ere the Ayre clap; the Bullet paste, ere the Peece crack; the colde taken, ere the body shiuer; and the match made, ere you strike handes.

To auoyd this discommoditie, Cyrus refused to looke vppon Panthea, And Alexander

of London.

under the great on Darius wife. The sick  
man that relisheth nothing, when hee seeth  
some about him feede apace, and commend  
the taste of those dishes which hee refused,  
blames not the meate, but his owne disease:  
And I feare you will say, that it is no ripe  
indgement, but a rare humor in my selfe,  
which makes me condemne the resorting to  
Playes; because there come many thither,  
which in your opinion sucke no poyson, but  
feede hartely without hurt; therefore I doe  
very ill to reiect that which other like, and  
complaine still of mine owne maladie.

In dee de I must confesse there comes to  
Playes of all sortes, old and young; it is hard  
to say that all offend, yet I promise you, I wil  
sweare for none. For the dricst flax flameth  
soonest; & the greenest wood smoketh most;  
gray heads haue greene thoughts; and young  
slippes are olde twigges. Beware of those  
places, which in sorrowe cheere you, and be-  
guile you in mirth. You must not cut your  
bodyes to your garmentes, but make your  
gownes fit to the proportion of your bodyes;  
nor fashion your selues to open spectacles, but  
tye all your sportes to the good disposition of

## To the Gentlewomen

a vertuous minde. At Diceplay, every one  
wisseth to caste well; at Bowles every one  
craves to kisse the maister; at running every  
one starteth to win the goale; At shooting  
every one strives to hit the marke; and will  
not you in all your pastimes and recreations  
seeke that which shall yeelde you most pro-  
fite & greatest credite? I wil not say you are  
made to toile, & I dare not graunt that you  
should be idle. But if there be peace in your  
houses, and plentie in your Coasars, let the  
good precept of Xenophó be your exercise:  
in all your ease and prosperitie, remember  
God, that he may be mindeful of you, when  
your heartes grone, and succour you still in  
the time of neede. Be ever busied in godly  
meditations: seek not to passe over the gulf  
with a tottering plank that wil deceine you.  
When we cast off our best clothes, we put on  
ragges; when our good desires are once laide  
aside, wanton wil begins to prick. Being pen-  
sive at home, if you go to Theaters to drive  
away fancies, it is as good Physike, as for  
the ache of your head too knocke out your  
brains; or when you are stung with a Wasp,  
to rub the sore with a Nettle. When you  
are

of London.

greened, passe the time with your neighbours in sober conference, or if you canne reade, let Bookes bee your comforte. Do not imitate those foolish Patientes, which hauing sought all meanes of recovery & are neuer the neere, run vnto witchcraft. If your grief be such, that you may not disclose it, & your sorrowe so great, that you loth to utter it, looke for no salue at Playes or Theaters, lest that laboring to shun Silla, you light on Charibdis; to forsake the depe, you perish in sands; to warde a light stripe, you take a deathes wound; and to leaue Phisike, you flee to inchaunting. You neede not goe abroade to bee tempted, you shall bee intised at your owne windowes. The best counsel that I can giue you, is to keepe home, & shun all occasion of ill speech. The virgins of Vesta were shut up fast in stone walles to the same end. You must keepe your sweete faces from scorching in the Sun, chapping in the winde, and warping with the weather, which is best persourmed by staying within. And if you perceiue your selues in any danger at your owne doores, either allured by curtesie in the day, or assaulted with Musike

in

## To the Gentlewomen

in the night; Close vpp your eyes, stoppe  
your eares, tye vp your tounges; when they  
speake, answere not; when they hallowe,  
stoope not; when they sighe, laugh at them;  
when they sue, scerne them; Shunne their  
company, neuer be seene where they resort;  
so shall you neither set them proppes when  
they seeke to climbe; nor holde them the stir-  
rope when they proffer to mount.

These are harde lessons whiche I teache  
you; neuerthelesse, drinke vppe the po-  
tion, though it like not your tast, and you shal  
be eased; resist not the Surgeon, though hee  
strike in his knife, and you shall bee cured.  
The Fig tree is sower, but it yeeldeth sweete  
fruite: Thymus is bitter, but it giueth  
Honny; my Schoole is tarte, but my counsell  
is pleasant, if you imbrace it. Shortly I hope  
to send out the discourses of my Phyallo,  
by whom (if I see you accept this)

I wil giue you one dish for  
your own tooth.

Farewel.

Yours to serue at Vertues call,

Stephan Gosson.





